

# The Anglican Digest

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PROCESSED



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## FROM THE EDITOR

## THE ANGLICAN DIGEST

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WHEN THE ANGLICAN DIGEST was started in the summer of 1958, its only purpose was to serve the Church—to tell the faithful more about the faith and of our rich inheritance. To serve the Church is still the purpose of TAD and of every other operation at Hillspeak; there can be no other.

We see much in the Church which is disheartening: a lack of confidence and a lukewarmness, if not indifference, all around us. We know that not everything is good, but we know also that not everything is bad, and best of all we know—we know that God has a way of turning the bad into the good and that His will and way will triumph.

It is in our hearts and minds to be firm in our faith and diligent in the practice of it. TAD hopes that it has been and will continue to be of some help in that respect and that this little magazine, whose only purpose is to serve the Church, will be found worthy of your support.

We want to think that you need TAD; we know that TAD needs you.

*C. Frederick Barbee*

COVER: St. Michael the Archangel, see p. 17. Back Cover: see p. 22.



THE  
ANGLICAN  
INSTITUTE

And

 The Anglican Digest

Present

## THE TRUTH ABOUT JESUS

A Response to the "Jesus Seminar" and a  
Consideration of the Proclamation of the Uniqueness  
of Christ to a Pluralistic Society

*"You could hardly have a more important theme than the one  
you have chosen."*

—The Rt. Rev. Donald Coggan  
101st Archbishop of Canterbury

SPEAKERS include Dr. Diogenes Allen, Princeton Seminary;  
Dr. Walter Everslee, Virginia Seminary; Dr. Gareth Jones,  
University of Wales; Dr. Alister McGrath, Wycliffe Hall, Oxford;  
the Rev. Fleming Rutledge, New York; the Rt. Rev. Edward L. Salmon,  
South Carolina; and Dr. N. T. Wright, Dean of Lichfield Cathedral.

SPECIAL GUEST The Rt. Rev. Robert A. K. Runcie  
102nd Archbishop of Canterbury

Easter-tide Conference April 9–12, 1997  
Cathedral Church of the Advent  
Birmingham, Alabama  
For All Laity & Clergy

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## "THE TRUTH ABOUT JESUS"

**Editor's Note:** Biblical scholar N.T. Wright will be one of the keynote speakers at the 1997 Anglican Digest/Anglican Institute Conference (see page 3).

THE APPEARANCE OF JESUS on the covers of *Time*, *Newsweek* and *U.S. News and World Report* during Holy Week excited and confused many Christians. The confusion occurred when people read the reports of the Jesus Seminar, a group of about 70 biblical scholars who have seriously challenged the veracity of the New Testament accounts of Jesus.

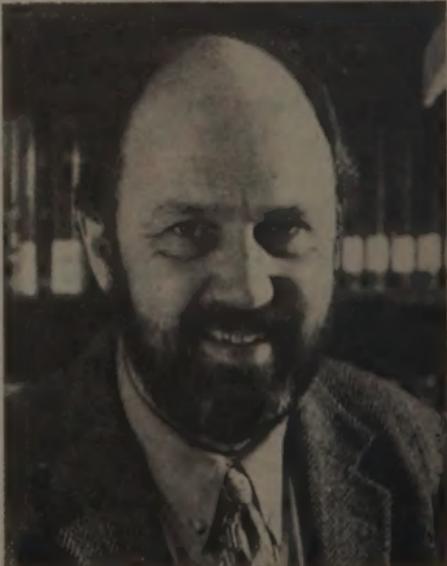
Such challenges are nothing new, but the genius of the Jesus Seminar is, according to *Time*, that it has managed to get the attention of the general population.

Mentioned in *Time* as one of the serious challengers of the Jesus Seminar is the Very Rev. N.T. Wright, historian and New Testament scholar, formerly of Worcester College, Oxford University and now dean of Lichfield Cathedral. He states his position clearly when he says, "Most of the American biblical scholars I know do not take the Jesus Seminar too seriously." Nonetheless, he feels the members of the Jesus Seminar

are the ones who are getting attention and who need to be answered.

He believes the history and theology of Jesus are far closer than most scholars have allowed. He said he agreed with Archbishop of Canterbury George Carey that the New Testament provides a "reliable record" of Jesus, but puts space between himself and fundamentalism, which he considers, "a Western modernist game, but the wrong game. I like the term 'reliable' when applied to scripture. I don't like 'inerrant.' That's an Americanism and carries with it a lot of political baggage."

Dean Wright, rather than retreating into a fortress of fundamentalism or a Bultmannesque



"The Christ of faith is the only thing we've got," sees himself in the tradition of Albert Schweitzer and is willing to take the risk of "getting my hands dirty."

His speaking style, like his writing, is solid in academic terms. Far from dry, his commentary is peppered with anecdotes, contemporary analogies and colorful references to post-Enlightenment scholarship.

A historian of antiquity before becoming a biblical scholar, Dean Wright says that "the best sources for Jesus are the canonical gospels and the writings of Paul."

He added that it has been popular to separate the Jesus of history from the Christ of faith, and one current theory is that the early church developed a Christology which it later wrote back into the gospel narratives. Dean Wright believes the reverse is true, arguing that Jesus, with a strong sense of messiahship, identified himself with the Temple, first with its cleansing and then with the announcement of its destruction and reconstruction.

"You can go from Jesus' temple theology to Paul's Christology," he said, "but not the other way around."

"The early church did not tell riddles about Jesus as Messiah," he said. "They announced it, boldly,

'Jesus is the Messiah, the Christos, the Kyrios.'

—The Rev. Robert M.G. Libby, St. Christopher's-by-the-Sea, Key Biscayne, Florida, is the author of The Forgiveness Book and Grace

Happens, both published by Cowley and available from The Anglican Bookstore. This article originally appeared in a longer version in The Living Church and is reprinted by permission of the author.

## ABOUT SAINTS . . .

**H**EROISM IS ESSENTIALLY a skill, a condition and an act of sound health, good spirits, joy, even merriment, almost of frivolous playfulness—in any case, an act of pleasure, well-being, an act of the unconstrained, relaxed, productive person, of security, self-mastery, self-possession, almost (so to speak) of custom and routine, of good manners. It is without any posturing or ulterior motive, and, above all, without any self-pity; without sighs and lamentations, without the wish to win a reward. The person who only wants to win is a bad player. What makes a great player is the will to play. He would far rather play without winning than win without playing.

—Charles Péguy in *Tidings*

## ANTIDOTES FOR LOW SPIRITS.

1. Live as well as you dare.
2. Go into the shower-bath with a small quantity of water a temperature low enough to give you a slight sensation of cold—75 or 80°.
3. Amusing books.
4. Short views of human life not farther than dinner or tea.
5. Be as busy as you can.
6. See as much as you can of those friends who respect and like you;
7. and of those acquaintances who amuse you.
8. Make no secret of low spirits to your friends but talk of them fully: they are always the worse for dignified concealment.
9. Attend to the effects tea and coffee produce upon you.
10. Compare your lot with that of other people.
11. Don't expect too much of human life, a sorry business at best.
12. Avoid poetry, dramatic representations (except comedy), music, serious novels, melancholy sentimental people, and everything likely to excite feeling or emotion not ending in active benevolence.
13. Do good and endeavor to please everybody of every degree.
14. Be as much as you can in the open air without fatigue.
15. Make the room where you commonly sit gay and pleasant.
16. Struggle little by little against idleness.
17. Don't be too severe upon yourself, but do yourself justice.
18. Keep good, blazing fires.
19. Be firm and constant in the exercise of rational religion.

—The Rev. Sydney Smith, 1820

Taddled from Grace Tidings, Grace Church, Colorado Springs

## AGING

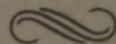
J EANNE CALMENT is the oldest living human whose age can be verified. On her 120th birthday, she was asked to describe her vision for the future. "Very brief," she said.

—Clark Cothorn

## HUMILITY

A SIGN ON A department store dressing room mirror: "Objects in mirror may appear bigger than they actually are."

—Hope Health Letter (12/95)



## ALL SOULS' DAY

OF COURSE I PRAY for the dead. The action is so spontaneous, so all but inevitable, that only the most compulsive theological case against it would deter me. And I hardly know how the rest of my prayers would survive if those for the dead were forbidden. At our age the majority of those we love best are dead. What sort of intercourse with God could I have if what I love best were unmentionable to Him?

On the traditional Protestant view, all the dead are damned or saved. If they are damned, prayer for them is useless. If they are saved, it is equally useless. God has already done all for them. What more should we ask?

But don't we believe that God has already done and is already doing all that He can for the living? What more should we ask? Yet we are told to ask.

"Yes," it will be answered, "but the living are still on the road. Further trials, developments, possibilities or error, await them. But the saved have been made perfect. They have finished the course. To pray for them presupposes that progress and difficulty are still possible. In fact, you are bringing in something like Purgatory."

Well, I suppose I am. Though even in Heaven some perpetual increase of beatitude, reached by a continually more ecstatic self-surrender, without the possibility of failure but not perhaps without its own ardours and exertions—for delight also has its severities and steep ascents, as lovers know—might be supposed.

—C.S. Lewis in Letters to  
Malcolm  
—via St. Cornelius Church  
Dodge City, Kansas



## FOR THE FAITHFUL DEPARTED

REMEMBER, O LORD, we beseech thee, the souls of them that have kept the faith, both those whom we remember and those whom we remember not: Grant them rest in the land of the living, in the joy of Paradise, whence all pain and grief have fled away, where the light of thy countenance shineth forever; and guide in peace the end of our lives, O Lord, when thou wilt and as thou wilt, only without shame and without sin; through thine only begotten Son, our Lord and Saviour Jesus Christ. Amen.

From the Editor, et al . . .

## REAFFIRMING THE "HISTORICAL JESUS"

**M**EDIA INTEREST CONCERNING the "Jesus Seminar" and a "new quest for the historical Jesus" ought to have occasioned considerable unease among Christians of all traditions. The ideas are old ones but they are also important ones.

Principally, there is the notion that nothing "supernatural" recorded in the New Testament concerning Jesus can actually have taken place. Thomas Jefferson believed this, as did Rudolf Bultmann. Then, there is the assumption that Jesus in the Gospels is a composite: each Gospel writer has fashioned his subject to meet various needs of the early Christian community and to reflect his own personal view of things. Then again, there is an assumption that no *outside* corroboration exists for anything recorded in the Gospels concerning Jesus, and that the best we can do is to "frame" Him within the relatively little we know about Judaism in Palestine before the fall of Jerusalem in AD 70.

What can we know about Jesus of Nazareth as He actually was? What was He like? How can we

know what we know? And does what we know with confidence about Him tally with what we believe about Him? Here are some facts:

- The evidence for Jesus in the New Testament is no less than the evidence for any number of important ancient Roman figures as given by the historians Tacitus, Suetonius, and Livy. If we apply the "standards" of the "Jesus Seminar," for example, to other written sources for events in classical antiquity, we would be forced to throw out large tracts of accepted fact.
- The Jewish writers who wrote down the lives of Jesus that we know as the Gospels were not credulous people. Nor were they superstitious ones. By no means! Moreover, John, the most "miracle"-conscious of the evangelists, repeats the following assumption: "No one has ever seen God" (John 1:18; I John 4:12). John is also at pains to stress the corporeality of Jesus' resurrection (20:24-29).
- Paul the Apostle is struck by the singularity of the resurrection.

He lists witnesses to it, virtually invites his readers to talk to them ("for they are still alive"—I Corinthians 15:6), and concedes that his convictions would fold up without it (15:19). • Jesus' own ministry is marked by significant points of historical reminiscence, things that no Parson Weems would have made up concerning his great subject. Jesus' words from the Cross, of dereliction, cited in the Hebrew language, are not the material of hero worship. The words of the Institution of the Last Supper and many more such key sayings are undoubtedly original to our Lord.

The core "scandal" of Jesus' ministry, which was His association with the "ungodly" (i.e., "tax collectors, publicans and sinners"), is attested by its originality and uniqueness. The Romans 5:8 factor in Christianity is underlined ten-fold in the Gospel reports concerning the "historical Jesus." The Christ who gave Himself for sinners is the same person as the Jesus who called Matthew and Zacchaeus.

Archaeologists keep turning up evidence that supports the New Testament account of things: the five-porticoed pool of Bethesda in Jerusalem, the Pontius-Pilate

inscription in Caesarea, the ruins of Chorazin, the homely fishing boat traced to Jesus' years dredged up recently from the Sea of Galilee, inscriptions to Lysanias and Herod; not to mention citations in Pliny, Tacitus, and Philo; and not to dwell on the veracity of the traditional sites of the "big events" as conveyed through oral tradition to the Empress Helena in the fourth century. She was no romantic, like General Gordon of "Garden Tomb" (and Khartoum) fame. She wanted to know the truth.



There is much more to say about Jesus as He actually was. The point is, the evidence is strong. The unique approach of Jesus to His religion and in particular to those on the edges of it stamps the entire New Testament. We would affirm with confidence the objectivity of what we can know about the historical Jesus.

—The Dean of Birmingham (U.S.)  
and the Editor of TAD

## PROTESTANT AND CATHOLIC

PEOPLE THINK THAT *protestant* and *catholic* have simple meanings, that 'Catholics' belong to the Pope's Church, and 'Protestants' don't. Not exactly. Both words have complex historical and theological meanings. Different groups and people mean different things by them. They have also strong emotional associations. People—and even churches—often use them in pejorative and inaccurate ways.

The word *catholic* first appears in letters written by Ignatius of Antioch (martyred in A.D. 107). He uses it to differentiate the universal church from the local church. *Catholic* comes to mean "complete" and "all-embracing"—the relatedness and communion of orthodox Christians as contrasted with the isolation of heretical or schismatic ones. It is an adjective, not a name. No group owns it.

The word *protestant* originally referred to those who spoke for, or testified in favor of, the Catholic Faith at the Diet of Speyer in 1529. The Diet (a meeting) was discussing the charge that the late medieval Church had deviated from Scripture and the early Church in matters of faith and

practice. The protestants thought that reform was necessary to restore catholicity to the Church. The papacy disagreed. *Protestant* and *catholic* were complementary terms, not antonyms. John Smith's *Jamestown Diary* called its Anglican inhabitants "good protestant catholics." In seventeenth century England, the opposites of *protestant* were *papal* (meaning Roman Catholics) and *puritan* (referring to extreme Calvinists). Both were seen as *uncatholic*—Papists because they denied the need for doctrinal and liturgical reform, Puritans because they undervalued continuity and sought to abolish the episcopate and the prayer book. Lutherans and some Presbyterians took similar positions—and modern ecumenism has revived this line of thought.

European international rivalries turned *protestant* and *catholic* into antonyms. Increased control of the Church by civil authority, even in Roman Catholic countries, confused religious and national identities. Nationalistic propaganda developed a religious component as European powers vied for economic advantages, control of the seas, and turf in the New World. *Protestant* and *catholic* became labels for friends and enemies. To some extent, they still are.

Religion in the New World remained territorial in theory, as in Europe, but, in practice, different powers pursued different policies. The Spanish wanted control. Planting the Church was part of their conquest. The French wanted trade. Religion often played second fiddle. The British wanted land, preferably uninhabited, and used religion to justify deportation or extermination. Indians were often viewed as devil-worshippers. The conquest of their land had a religious justification. When French Acadia became British Nova Scotia, its Roman Catholic inhabitants, who had not been consulted, were summarily deported if they resisted Anglicization. Some became Cajuns (a corruption of "Acadians") in Louisiana.

Enforcement of religious conformity gradually lost public support. Religious persecution came to seem obnoxious as well as ineffectual. Travel and trade created relationships among the religiously different. The Enlightenment challenged the absolute character of religious claims.

The American revolution was a religious landmark event. The Constitution moved beyond tolerance, and took the Federal government out of the religion business altogether. Churches had to

understand themselves clearly, and name themselves descriptively. Discussion of *protestant* and *catholic* revived. Reformed churches wanted to use both words, but their meanings had changed. *Protestant* had become associated with evangelicalism, and *catholic* with the Papacy. American Anglicans bravely adopted "Protestant" (in the seventeenth-century sense) and "Episcopal" (to distinguish themselves from Presbyterians).

New churches emerge in the New World, which don't always define themselves as *protestant* or *catholic* in a traditional sense. Some Baptists and Pentecostals say that those labels fit sixteenth-century Christians, but not the first-century Christians they seek to emulate. Some protestants are also catholic in stressing continuity, tradition, and the Sacraments. Some Roman Catholics are protestant appealing to Scripture and the early church to support reform. Some, such as the Branch Davidians or the Mormons, don't fit those categories. Nor do the three million Muslims who live there, or the Buddhists and the Hindus, or the people who just invented a new religion.

—The Rev. William Morris  
All Saints' Church  
River Ridge, Louisiana

## ANGELS

**A** GENERATION AGO, ANGELS were very definitely out of fashion. In a wave of Honest-to-Goddery, there were snide references to "our feathered friends"; and St. Michael was seen, not as the captain of a heavenly host, but simply as the patron saint of mass-produced underwear. Even in Durham Cathedral, the Marks & Spencer centenary window contained not so much as a rumour of an angel.

But now the tide has turned, and every publisher with an eye to his circulation figures has a book about angels on his list. Not all of them deserve shelf-room in a theological library. A good many are coffee-table volumes of stunningly beautiful Old Master reproductions. Some, though, are genuine theology, and show that we need to take the angelic realm seriously.

Why this recent popularity?

We know from the research of the Alister Hardy Society that around 50 percent of the population has at one time or another had a religious or transcendent experience. What they make of their experiences is another thing. People today find it easier to believe that "there is somebody

up there" than to believe in the Christian God.

Somehow or other, God seems remote from the world of their experience. If he exists, he is unlikely to take much of a personal interest in them. After all, there is only one God, and thousands of millions of us.



Am I saying, then, that there are no such beings as angels? No, I am saying that, whatever the sceptics may think, and however shaky the evidence (and most of the evidence for angelic visitants who do physical things in the world is pretty shaky), there are a lot of people around who find it possible to believe in them. They may well be right, at least some of the time. If "angel" means "messenger," God has many ways of getting His messages across to us. Some of them may be human beings with tow-trucks who help out drivers in difficulties and go off without waiting to be thanked, but some of them may be less mundane than that.

Why should there not be a great hierarchy of beings between us and God? And why should not some members of that hierarchy be behind our experience of the voice of conscience, or be the vehicle of some teaching about God which strikes us with a particular freshness at some particular time? These things often appear to us to come from outside ourselves. That need not always be psychological projection. It could be that an angel is communicating with us.

Admittedly, there is no need of angels. Some Christians find they can get on perfectly well without

thinking about them. They are spiritually aware only of God and the human soul.

That does not stop God from working in hidden ways. God often gives us more than we realise, or more than we need, and we can rejoice at the excess of His bounty. We do not need the prayers of the saints, or even the prayers of our friends. God can help us without them.

That does not stop Him from using them, and it does not stop us from appreciating them. God could succour and help us on earth whether He had the ministry of angels or not, but that does not mean that there is no such ministry.

But it is important that there are angels in the account as we have it. When the Son of God came to earth to show us that God is not a remote and uncaring figure but can be addressed as "Father," and that there is no need for any angel to act as intermediary between God and mankind, the presence of the choir of angels showed at the same time that the exuberant generosity of God provides more than we need; more than we desire; more than we can ever comprehend.

—Canon Michael Perry  
Sub-Dean of Durham Cathedral  
in Church Times, 22 Dec 95

## FROM THE PARISH REGISTERS . . .

**3rd Sunday in Lent, 1846:**

"Collections totalled £14.12.8 and a gold ring."

**14th September, 1847:**

"Sermon at Evening Prayer omitted in consequence of high wind."

**28th December, 1849:**

"Several communicant members of the congregation have left the colony for California. Some have died and others not affected have removed from this parish."

**16th March, 1851:**

"Evening Service: No collection, the service having been abruptly terminated."

**28th October, 1851:**

"Feast of St. Simon and St. Jude: Wet—no congregation."

**December, 1851:**

"Total communicants in 1851, 2164, being a decrease of 136 caused by many of the regular communicants being absent at the mines."

**Trinity Sunday, 1855:**

"No evening service on account of an accident to the main Gas Pipe in Parramatta St."

**7th February, 1869:**

"Notice is given of a service on Saturday February 13 of humiliation for drought . . ." but on February 13 we read. . . . "Day was appointed for humiliation of drought but was combined with

thanksgiving, a plentiful supply of rain having fallen."

**9th March, 1870:**

"Very tempestuous, George Vidal (Rector) ill: no service."

[No explanation whether "tempestuous" referred to the weather or the rector!]

**Advent Sunday, 1873:**

"Gas escaping. Service ended after the Psalms."

**8th August, 1878:**

"No evening service on account of want of Gas—the meter was without water."

**1st August, 1880:**

"No sermon on account of rain coming in through roof."

**26th June, 1881:**

"Entry in Baptism Register reads: "Charles Hogsflesh—Father's occupation; Butcher."

**17th February, 1884:**

Entry in Baptism Register recorded with no names given. Notation in explanation follows: "Parties went away before giving their names."

**17th June, 1905:**

"No services 0700 and 0730—Rector overslept."

—John Spooner  
Christ Church, St. Laurence  
Sydney, Australia



# DOES IT REALLY



**D**OES IT MATTER if I do not believe all the Creed?

Now, that is a difficult question. It may be that you do not understand parts of it. For example, some people find difficult "He descended into hell" in the Apostles' Creed because they are not aware that it means "to the place of the dead" not the place of punishment and alienation from God.

Others find it hard to believe the Nicene Creed when it speaks of the "Catholic and Apostolic church" because they think that it is referring to the Roman church when in fact it refers to the one universal church of God.

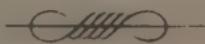
But, to approach the question more directly: Yes it does matter because the creeds sum up the faith of the Scriptures and because they describe how we may be saved eternally and the way in which that salvation was achieved. It is important that Jesus was truly man as well as God, otherwise, He would not have been able to save us because He would not have been truly man but just playing at it. Again it is vital that "He suffered and was buried" because Jesus truly shared

in our nature; the pain on the cross was not just a pretence. He understands what it is to suffer and He truly sympathises with our pain and our sorrows.

It is important that there is "one Baptism" because we need to know that the outward sign of baptism is God's acceptance of our profession of faith and is a once for all thing. God has once and for all accepted us and loves us however much we may subsequently turn our backs on Him. We continue to be His children because he has saved us and we, by faith, have received that forgiveness and it has been sealed by the outward sign of baptism.

Again "the resurrection of the dead" is vital because it reminds us that human beings do not have eternal life as of right but that we receive the promise of resurrection through our union with the Lord Jesus and his Resurrection. "Because I live you shall live also." So the creeds do matter because there is rehearsed for us the vital facts by which we are loved and saved and can be sure of heaven.

—The Rev. John Pearce  
Rector of Limehouse, U.K.,  
in New Directions



## THEY BURN BLACK CHURCHES

I HAVE LEARNED MANY of life's lessons. When one of the sisters called me with the horrible news, I felt cold and dried up inside. It was as if I had learned nothing in my long life. Nearly eighty years old and I wanted to put my ear to the ground as I did when a little child to make sense out of the world. Now I wanted to make sense out of the late-night news.

The newspaper had recently shown a map of our region with little red flames identifying where other churches had been torched. We were keeping our kin in our daily prayers, and a lot of conversation about who is responsible had consumed us. Then the flames reached into my living room.

Before I could dress to drive over to the church, I put my ear to the ground. I first thought and fell to my knees to pray. Leaning on down, I listened for the noise under the ground round me. Angry, restless footsteps, frightened footsteps in the dark, footsteps bitter and rebellious were coming toward me. The world deep-down was cold and dried up like me. I couldn't pray for I could not hear the first footprint of hope.

Arriving at the church building, I could not stand the hate-moved footsteps. They were pounding all around me, and I thought no thoughts as I stood with my family watching our church go up from us into the red-hot summer night. Water for us means life in our faith community, but there was not enough water to stop the spreading flames. Those life-taking flames seemed to leap higher as that holy water reached the ever-increasing ashes.

I stood there and, of all things, I began praying for those who persecute us. I knew their footsteps, and I began to feel like I was running to meet them. I was not running after them. I was running to them to save them from their hell. My prayers became an offertory that night. I could not believe what my eyes were seeing or what my heart was telling me. I could see the frame of the Gothic window holding out against the flames. The white-hot fire had cracked the beautiful stained glass, and it had fallen into the ashes.

The heat of the fire would not let me go but so close. I drew near to feel the heat for I was hoping to see the altar. I could see as plain as day that paten on which the host had been lovingly placed a

thousand times. The chalice brimming with wine was ready for sharing. For so many years the pain and suffering of the world had been poured into that chalice. I could not believe that I could see it all. All the unseen offerings of my imagination and heart were in the holy flames. It is amazing what you can see when there is nothing there to see.

Driving home, I realized that this was no nightmare. No bad dream. My church building burned, and there was in me now a burning. My thoughts about my persecutors gave way to thoughts or questions about God. Where was God when God's house was burning? I tried to remember the gentle words of a wise soul . . . they go something like this:

Hold your breath, listen and  
pray  
The Lord is on the way.  
Most likely the Lord will not  
get to us when things are  
going well,  
but in bad times . . . when  
they are burning black  
churches . . .  
When the going's unsure and  
full of pain.

Keep us in your prayers in these  
bad times. They will get worse,  
these times. The Lord is on the

way. I hear those blessed footsteps  
of hope.

—A short story by the Rev. James  
Barney Hawkins IV in The  
Chimes, Church of the Redeemer  
Baltimore, Maryland



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## O LIVE YE BY THE KALENDAR

**W**E WRITE OF Queen Margaret who is honored by the Church on Nov. 16th, the date she died in 1093.

Margaret was born in exile and when Edward the Confessor regained the kingship for the Saxon line, her father was invited back to England with his family in 1057. But he died almost immediately and his foreign wife and her children became dependent upon a strange Court.

Margaret, about 11 years old, was intelligent and spiritually sensitive and at the Court of the religious King Edward, she had every opportunity of developing mind and spirit through the ministrations of the Benedictine monks.

After the Norman conquest in 1066, Margaret fled with her mother and sister to Scotland where they found refuge in the court of Scottish King Malcolm. The rough primitive conditions of Dunfirmline Castle in the bleak, grey land, and another strange language must all have seemed forbidding to Margaret, but her charming and sympathetic manners and her practical spirituality would assist her in any uncouth surroundings.

She soon married King Malcolm and under her influence monasteries, schools, orphanages, and hospitals were founded and the quality of life greatly improved in the land.

In her youth, she considered a religious vocation and in her maturity she found one, as wife and mother. Her firm and loving influence on the king, the church, her children, and the people, virtually renewed the life of the whole nation of Scotland.

One tragic aspect of Scottish life about which Margaret could do nothing was that of clan warfare and blood feuds. Malcolm was slain in 1093, and the grief-striken Margaret died a few days later. Their son, David, became one of Scotland's finest kings. Their daughter, Matilda, married the English King Henry I, thus Margaret and Malcolm are ancestors of the present British Royal Family.

It was said that when Margaret prayed only her body was on earth, her spirit was near God. Her canonization was granted some 60 years after her death. Her great-grandson had requested it, and we still remember her today as an example of diligent charity for others.

—Peggy Bruce, *Church of the Holy Faith, Santa Fe, New Mexico*

## DIARY OF A CHURCH MOUSE

by John Betjeman

Here among long-discarded cassocks,  
Damp stools, and half split open hassocks,  
Here where the Vicar never looks,  
I nibble through old service books.  
Lean and alone I spend my days  
Behind this Church of England Baize. -

Christmas and Easter may be feasts,  
For congregation and for priests,  
For me the only feast at all,  
Is Autumn's Harvest Festival,  
Where I can satisfy my want,  
With ears of corn around the font.  
I climb the eagle's brazen head  
To burrow through a loaf of bread.

But how annoying when one finds,  
That other mice with pagan minds  
Come into Church my food to share  
Who have no proper business there.  
A Low Church mouse, who thinks that I  
Am too papistical and High,  
Yet somehow doesn't think it's wrong,  
To munch through Harvest Evensong,  
While I, who starve the whole year through,  
Must share my food with rodents who,  
Except at this time of the year,  
Not once inside the Church appear!

But all the same it's strange to me  
How very full the Church can be  
With people I don't see at all  
Except at Harvest Festival.

—via Robert E. Kuehlwein



## A Prayer For All Saints' Day

Blessed are all thy Saints, O God and King,  
who have travelled over the tempestuous sea  
of this mortal life,

and have made the harbour of peace and felicity.  
Watch over us who are still in our dangerous voyage;  
and remember such as lie exposed  
to the rough storms of trouble and temptations.

Frail is our vessel, and the ocean is wide  
but as in thy mercy thou hast set our course,  
so steer the vessel of our life  
toward the everlasting shore of peace,  
and bring us at length to the quiet haven  
of our heart's desire,

where thou, O our God, are blessed,  
and livest and reignest for ever and ever.

~St. Augustine, 354-430~



## THE BLOOD OF THE MARTYRS

CANON CYRIL OKOROCHA of the Partnership in Mission Program of the Anglican Consultative Council spoke of the struggles of the Church in Nigeria against the Muslim majority. He stated that the blood of the martyrs is the seed, the seed of growth all over the world. Where the Muslims burned one church and everyone in it was burned alive, there are now 7 churches. "We reject coercion—we want peace and the prosperity we find thru Christianity." In a place where a missionary, Mr. Miller, visited in 1913 and there were no further visits until 1983, a Christian population had swelled enormously. It grows so fast because the people are faithful to the Source, the love of Jesus. And it is not a matter of one side of the world giving and the other side receiving . . . the center of gravity of traditional Christianity is squarely placed in Africa and Asia today. And God's Church is never standing still—It is always moving. So when there is a decline in one part of the world it indicates growth in another part. Do not be disheartened at diminishing congregations, for soon God will begin work there!

—Taddled

## THAT'S WHY

THE FACT THAT LIFE is sordid, that people are unworthy and degraded, does nothing to detract from spirituality. My own unworthiness does nothing to impair the holiness of God; indeed, it is precisely because life is difficult that we need to avail ourselves of His grace and be ransomed, healed, restored, forgiven. Most of us fail to live up to our Christian standards, and we live amongst thieves, burglars, smooth talkers and conmen, but we and they are alike children of God, brought into being by His love and made in His likeness. The joy comes when just one of them repents and catches on to what God is doing. That is why I am a vicar.

The Rev. Herbert Lee  
Society of the Sacred Mission



## EDUCATION AT CANTERBURY

CANTERBURY HAS BEEN a centre for Christian teaching since St. Augustine's arrival in 597. Today, as we approach the Millennium, it is the Cathedral's duty to forward the work of Christian education into the next century. 1997 is the fourteen hundredth anniversary of the coming of St. Augustine and the Dean and Chapter wish to mark the event with the opening of an Educational Foundation suited to modern day needs.

An educational complex will be built to meet the growing needs of those who come to Canterbury Cathedral, especially those in the formative years of their lives. By gaining an understanding of Christian values it is hoped that these values will be carried forward into both their working and family lives.

The overall Mission of the Cathedral is

"To interpret the Christian Faith through the Cathedral building itself, its history, its Saints, its Worship, Preaching and Teaching, and its work in the wider community."

In carrying out this Mission, the

Dean and Chapter will provide

- Modern multi-language audio visual presentations of the Cathedral;
- an auditorium for lectures, seminars and conferences;
- exhibition areas available for use by varied organisations and individuals;
- a project room where the young can experience the use of tools and appliances employed in masonry work and stained glass restoration, as well as handle instruments concerned with book and manuscript conservation.
- facilities for the publication of specialist educational material.

Curricula for schools work will cover the history of the architecture of the Cathedral and the centuries of its community life and worship up to secondary school level and in line with the National Curriculum.

The adult visitor to the Cathedral comes from a variety of different backgrounds and for different reasons. Apart from the tourist, he or she may be a student or an ordained Priest on a long awaited sabbatical. The Dean and Chapter together with other eminent theologians will expand courses already available to provide the opportunity to gain from the spiritual, theological and historical

legacy of fourteen hundred years of Christian worship and teaching. Courses at Canterbury Cathedral carry accreditation for graduate students. Subjects taken include the History and Development of Anglicanism, Anglican Doctrinal Development and Method, Worship and Technological Change. Other educational experiences will include music, and procedures concerned with rare books and archival materials. Administration, finance and tourism, which are rapidly expanding functions of any prominent church in the world, will also be the subjects of courses.

The Education Foundation has received support from many, including the Archbishop of Canterbury, George Carey, the former Archbishop, Lord Runcie, Terry Waite and the former Anglican Archbishop of Capetown, Desmond Tutu. The support of these underlines the worldwide role of Canterbury Cathedral in the teaching of Christianity.

For more information concerning the Education Center at Canterbury Cathedral, please contact The Canterbury Cathedral Trust in America, 2300 Cathedral Avenue, N.W., Washington, D.C. 20008, (202) 328-8788.

## EYES OF FAITH

ONE SIGN OF THE impoverishment of Christian speech in our day is that the term "faith" has been emptied of its cognitive dimension. As the Swiss Catholic theologian Hans Urs von Balthasar recognized, the logic of Christian discourse has collapsed at this point. "Nothing expresses more unequivocally the profound failure of [theologies that separate the Christ of faith and the Jesus of history] than their deeply anguished, joyless, and cheerless tone: torn between knowing and believing, they are no longer able to see anything, nor can they be convincing in any visible way." He cites the now-classic essay of the French Jesuit Pierre Rousselot, "The Eyes of Faith," published in 1910. The word "eyes," says von Balthasar, "indicates that there is something there for faith to see and, indeed, that Christian faith essentially consists in an ability to see what God chooses to show and which cannot be seen without faith."

—Robert L. Wilken, *Remembering the Christian Past* (Eerdmans) in *Christian Century*

## "I'VE LOST A PRIEST!"

ERMA BOMBECK HAS DIED. I feel like I've lost a priest. I have been a devoted reader of her column for years. Her good humor and sound counsel has resounded with the wisdom of the ages.

I think it was Erma who first observed that some folks love their tomato plants more than they love their own children. They stake up their tomato plants and then guide the plants toward the sun so that they will grow straight and tall. By contrast, some of these same folks give their children no guidance at all. They allow them to go every which direction. They rationalize that the loving thing to do is to let them make their own decisions.

Erma reminded us that the most loving answer on occasion is "no." She appealed to our common sense to remind us that neither a two year old nor a twelve year old can be left to their own devices. If we really love them, we will guide them. If we really love them, we will establish boundaries and insist that they respect them. If we really love them, we will not leave their moral and spiritual formation to Hollywood, magazines, rock videos, or the

internet. On occasion, the best answer may just be "because I said so."



The common sense approach that Erma subscribed to reminded us of the obvious. Parents were once children and then teenagers. There are no new temptations; there are just old temptations with new names. The very best parents are those with good memories!

I have found that there are two types of Shaman. The first impresses me with his wisdom. I leave his presence with the sense that I have been with a very intelligent person. The second type of Shaman reminds me of that which I already know. I leave his presence with a feeling that I am a lot smarter than I thought I was.

Erma Bombeck was the second type. She appealed to the wisdom of the ages that our parents and grandparents buried deep within our souls. In this sense, she had a great deal in common with a Holy Man from Nazareth in Galilee.

—*The Rev. Dennis Maynard  
in St. Martin's Star, Houston*

## HEROES OR SAINTS?

THE HERO IS one who kindles a great light in the world, who sets up blazing torches in the dark streets of life for men to see by. The saint is the man who walks through the dark paths of the world himself a light.

—Felix Adler, quoted in Daily Guideposts (1996)

## AUTHORITY'S FRUIT

THE LATIN ROOT of "authority" and "authentic" means "that which allows growth and life." Our resentment of the authority of God in Christ is, therefore, foolish.

—Diogenes Allen in *Quest: The Search for Meaning through Christ*

## GETTING "WITH IT"

ALCOLM MUGGERIDGE once said that Mother Teresa never reads the newspaper, never listens to the radio and never watches television, so she's got a pretty good idea of what's going on in the world.

—Martin Wroe in *Third Way*

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## THE PRACTICE OF GOD

**A** SHORT WHILE BACK, one of the young dads in the parish asked me about teaching "the Bible and the Christian basics" to his pre-school sons. I began to briefly outline a program whereby he could read Bible stories to his children at home while using that occasion to brush up on the Bible himself. He stopped me and with a smile said that he was looking for something at the Church that's one of those "drop 'em off and pick 'em up later" kind of programs.

It was evident that this young father was joking with me . . . at least a little bit. I know him well enough to realize that he doesn't really want to just leave his children's Christian formation to some "program" where he drops the kids off like laundry at the cleaners and remains totally uninvolved. Like most parents, he is simply overloaded with all the other aspects of child rearing, plus his career and so many other matters. And I am quite sure that he doesn't like the idea of admitting how much there is about the Bible that he doesn't know.

For the sake of this dad and of other parents, let me remind the parents of the parish about a few of the basics when it comes to leading children in the Way of Christ. First of all, we are raising children today in a society where so much of what they do and learn does consist of taking the children to "Drop 'em off and pick 'em up" programs. We drop them off and pick them up from school, athletic events, music lessons, dancing lessons, special programs at museums, concerts, etc. And that's not all bad. Our kids need to learn many things in today's complex world. Certainly no one family or home can be expected to contain gymnasiums, science labs, computer labs or all the other places and expertise needed to educate children today. Special places, equipment, and experts are needed to teach all these things.

But Jesus Christ is not merely some "thing" or historic event to be taught from a book by "experts." Jesus Christ is a living Presence to be encountered, met, known, loved, and lived with in relationships. The most basic idea about Jesus Christ that children need to learn is that He is with us always and that He loves us unconditionally. When parents depend solely on "Church

programs" to convey the Christian Faith, Jesus Christ is made to appear like some sort of commodity that is kept stored on a shelf in a gothic looking building where He remains aloof from our real lives. He becomes an anachronistic oddity only taken out for an hour or so a week to examine as a novelty. Better our children should learn nothing at all about Jesus Christ than to learn such a false image!

Jesus Christ must be made known to the children first of all in the home. He must sit with the family at meals where He is spoken to directly in thanksgiving. He must watch over the family members in sleep and go with them to all their activities, be it work or play. And like any constant companion, He must be talked with regularly. If He is not present in the home, how can He be present in the heart? Is it not true that "home is where the heart is?"

Of primary importance are the stories of Jesus in the Bible. Parents should get a childrens' Bible to read to their children every day. Even for older children, I highly recommend *The Picture Bible* which is in comic book form. The pictures invite parent-child dialogue to bring out feelings and comments about Jesus and His

Gospel message from both parent and child. The parent should have on hand a one volume commentary to turn to for answers to questions the children ask. Our parish bookstore can help you select one. Take your child with you to select some books about Jesus when you buy that commentary. Parents should always openly admit when they don't know an answer. What's important is teaching the child how to find answers.

If parents don't show Jesus Christ to be a living presence in their homes and in their lives, then He will become nothing more to the children than an attendant at a spiritual gas station. He will be reduced to some seldom used "fix it guy" who is only called on to "gas us up" on those days when it's just too much trouble or too hot to get out and do it ourselves. And the children will drive away from Him each Sunday with no remembrance of Who He is, What He looks like or any inkling that this seemingly "irrelevant character" is the Source, Center, and Consummation of their lives.

—The Reverend James Lee Walker in *Newsletter of Christ Church, Greenwich, Connecticut*



## FOR ALL THE SAINTS

WE ALL KNOW, from an early age, that we are going to die. But that abstract knowledge truly becomes our own only much later. Sometimes it comes as a gradually developing awareness, sometimes more suddenly.

It came late for me—during my fortieth year. I had known for some time of my father's cancer, known indeed that it was incurable. So my sister's late-night call, relating the doctor's report that the end would come any time now, came as no surprise. Yet on returning to bed I was suddenly seized by blank terror; for perhaps ten minutes I trembled in abject fear. My father's sentence had somehow become my own. At that moment theoretical knowledge became dread reality; as surely as my father, I was going to die.

I have become a compulsive reader of the obituary page. I read it first of all as an actuary. My day is set up, one way or the other, by the median age of those who have died. A day that features those in their eighties or nineties is most satisfactory. This morning, for example—a slow death day—the three whose notices appeared in the *New York Times* were ninety-three, eighty-one, and ninety-six. Full, rich lives (their con-

tents, to tell the truth, quite aside). The seventies are all right, though a little premature. Those in their sixties seem cut off in their prime, and those at or below (to pick a not quite random number) age fifty-eight have been deprived of their youth. Anything below that is the slaughter of the innocents.

There is also, of course, the substance of those lives. Most of those who make the *Times* have led lives of some note. Not all household names, by any means, but people of accomplishment. They have built, managed, created, discovered, written, preached, healed, invented, composed, advocated, sold, performed, taught.

There are, though, oddities of various kinds—an actress known best, indeed mainly, for asking "Where's the beef?", a football player who ran eighty yards the wrong way, a politician who lost to Harold Stassen. Then there are those defined by negatives or failure—someone implicated, for example, in the Watergate scandal. Or lives defined by victim status, as in one of those blacklisted during the 1950s.

It all seems, in the end, a sort of lottery, remembrance by random selection. And even those who inarguably achieved: What finally is left? Their lives lived long or

short, they are as dead—and most of them as forgotten—as all the rest. Vanity of vanities, says the preacher, surveying a few column inches in the back of the *Times*.

To all of which, people of faith must respond, yes and no. All Saints' Day is for me, next to Christmas and Easter, the most important date on the church's calendar. It insists on our anonymity in that it reminds us how insignificant has been our part in the great drama of the church through the ages. It rescues us from our anonymity in that it tells us that we nonetheless participate—enrolled as we are in that great cloud of witnesses—in the story that, for Christians, constitutes the meaning of human history.

Most days, and certainly most moments of most days, that all seems too grandiose. The quotidian lacks grandeur—which is precisely the point of Christian worship. It reconnects us, in quotidian observance, with the great meta-story that remains true even when everything conspires to make us believe it too good—at any rate, too bizarre—to be true. The liturgy makes sense of what is otherwise, quite literally, one damned thing after another. And it reminds us that redeemed lives ought to look that way.

I am drawn to All Saints' Day

in part, I suspect, for the same reason that I am drawn to funerals. They both keep Christian proclamation honest; they both make it hard to fudge the meaning of the faith. We've all heard Easter sermons that expatiate vaguely on the possibilities of new life, however imagined or construed—thereby reducing the faith to an empty metaphor. Christmas, for its part, is all too easily dissolved in sentimental recollections of childhood yearnings: yes, Virginia, there is a Christ-child.

But on All Saints' Day, as at funerals, we confront death. And even agnostic clerics find it difficult to make of death a very persuasive metaphorical opportunity. It recalls us, if we are honest, either to orthodoxy or to an empty silence. One can understand those whose rationalist dogma requires them, in the face of death, to refuse faith's consolations. One can only pity those whose only available option is desperately to try to change the subject.

And for those who count themselves, however waveringly, as believers, All Saints' Day reaffirms that they will be remembered, in a record far more durable than that provided by the *Times*, not for who but for Whose they are.

—James Neuchterlein  
in *First Things*

## BE HONEST!

WHAT MAKES ME SO "out of touch" with some of our ostensibly "modern" Churchmen is that I simply do not comprehend how they can disbelieve their texts, whether the Bible or the Creeds, and continue to call themselves Churchmen, let alone Christians. The *business* of the clergy is to teach and present and, as much as finitely possible, embody our given faith. We know what that is. It is decisively set down in the Four Gospels, given a primary interpretation in the other New Testament writings, expanded in retrospect through the Old Testament and in prospect through the history of the Church. Variation in matters of weight given to any particular parts of the antecedent and subsequent tradition is to be expected. No one in his senses would weigh the Book of Esther in the same balances with Job or Isaiah, or Jude with Acts. But for any responsible Christian the Four Gospels are *hors concours*.

They have endured and survived every kind of analysis and dissection, from the secular historians of the nineteenth century, to the literary engineers of the "Jesus Seminar" in our own time. What is intriguing is that some

avowed Christians renounce these texts, or divide them up according to their own desires, reducing and cutting and dissecting them as they have decided current wisdom dictates.



If you want to go your own way, and do not wish to be governed by the given texts which are our only primary source of knowledge for the person upon whom Christianity is based, out of whom it emerged, and in whom it subsists, then—for God's sake, and I mean it—be honest. Do not call yourself a Christian, and do not cling to offices in Christ's Church. Don't pretend to Christ if you do not reverence His Gospel, the whole thing. I am not talking about simple-minded, unimaginative fundamentalism. I am talking about a primary respect for what has been given us to know, and the commitment to participate in it and manifest it honestly, with all our mind and soul and strength; with power, and with passion.

—The Rev. William H. Ralston  
St. John's Church, Savannah



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## CHRISTIANITY AND "REAL LIFE"

**C**HANCES ARE, THE huge proportion of us gathered here in church on this Sunday will, tomorrow morning get ourselves out of bed, and plunge into the Monday to Friday world we often think of as "real life"—the daily trek to work, to the regular routines to which we give the largest portion of our week. Whether it is sitting at a desk all week, or standing in front of a classroom, or walking the halls of a hospital, or moving around the city, or staying at home and caring for children or companions or parents—we all have the claims our week makes on us. Even those of us who cannot find work, or who are now retired, have tasks and routines to our Monday to Friday lives.

There has often been an uneasy relationship between Christianity and the working world, and especially between Christian faith and the business world, which is where most Christians spend their working lives.

In many ways the church has contributed to a split between our Sunday life and what we do all week. Its focus tends to be on our individual relationship with God and on what happens here in our

few hours on Sunday or at gatherings and committees during the week. We have tended to think of that as peoples' contributions, even their ministries, as if the church has little interest in what we do or how we do it during the week as long as we pledge and come to church and support the church programs. Maybe you've heard the old saw, "We pray on our knees one day a week, and we prey on our clients the other six." Well, I'm afraid the church has participated in encouraging that.



In that light we should say first of all that Christianity is as much about what we do with the other 6½ days during the week as it is what we do for an hour on Sunday. George MacLeod, the great Scottish preacher and founder of the Iona Community, summed up the central Christian conviction: "I simply argue that the Cross be raised at the center of the marketplace as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified

in a cathedral between two candles, but on a cross between two thieves; on the town garbage-heap . . . at a cosmopolitan crossroad." Christ came to minister to the secular, everyday, "real" world" That is where He lived and moved and died.

The story of the "unjust steward" is probably the strangest Jesus ever told. St. Luke 16:19-31 is taken from the business world of first century Palestine. Look at this unjust steward. He is first accused of losing his master's goods. The Greek, *diaballo*, usually means "falsely accused." Someone has accused him unfairly. But as a result he faces two possibilities. One is being sent to the mines, a common punishment for misbehaving servants, the other is to go and beg. Neither appeals to him, so he tries one last angle.

Because he has been falsely accused, he will revenge himself by doing exactly what he has been accused of doing, and scattering his master's goods—and, incidentally, maybe make a few friends in the process. So while he still has keys to the office and knows the pass-words to the computer, he calls in his master's debtors and allows them to cut their debts by as much as half.

And then, behold, the master

who had condemned him when he was falsely accused, and who has now really been robbed—applauds the servant for his cleverness! This is "real life" with a vengeance! Here we have a world seemingly without morals, a world where right is punished and wrong is commended, where good behavior results in disaster and robbery wins approval. Is this an accurate picture of the business world?

It is striking that the first three parables Luke tells he addresses to the scribes and Pharisees who are critical of his consorting with the local low life. But this parable Jesus addresses to his disciples. In other words, we are the ones whom Jesus is confronting with a world without morals, where ethical behavior leads to disaster and white collar crime wins approval. But why?

Let me offer two possibilities. First of all, and for the immediate term, we are to admire this unjust steward because of his sheer energy, intelligence, and resourcefulness. He found himself in a desperate situation, and instead of ignoring it and hoping it would go away, he took enormous risks to salvage what he could out of the situation. He was realistic about his situation and he took the only course open to him that had any

hope of succeeding. And in doing that he made Jesus's point that the children of this age are shrewder than the children of light. Jesus is commanding shrewdness and boldness in taking risks in an ambiguous world. Challenging words for us to make use of what we have, and the opportunities that we face; to be good stewards, as this man finally is, with all the shrewdness that demands.

Challenging words, too, as we enter the Monday to Friday demands of our lives. Where does shrewdness leave off and unethical behavior begin? How do we combine this call for cleverness with Christ's other parables about someone selling all that he has for the pearl of great price or the treasure in the field, about the Good Samaritan stopping to care for the man taken by thieves, about that last judgment scene where the sheep who gave food and water to their Lord are separated from the goats who didn't. Well, it isn't easy, this bringing together of Christianity and Real Life.

How do we bring together our natural ambitions and desires for success with Christ's teaching that we are to take up our crosses to follow him, and that those who lose their lives for his sake will find them? Are they mutu-

ally exclusive? Or can there be a deeper level where they both can together?

How do we address the everyday moral dilemmas that seem not to have easily solutions?—the lawyer who knows her client is guilty but must defend her,

- the developer who wants to develop low cost housing but sees that that will require some under the counter contributions to some local politicians,
- the worker whose friend has missed too much work and is asked just this one time to punch his time clock for him,
- the company executive who sees the profits declining and has to decide whether to move the business to Mexico and lay off hundreds of workers,
- the parent who lives in the constant tension between work and children.

It will take all the cleverness and wisdom we can muster to face those issues. And we need each other.

But I think there is a deeper reason that Jesus tells this strange story to his disciples. It is because finally, no matter what we do, we are all unjust stewards, all of us striking compromises all day long, hedging our bets, making deals in a world that doesn't make right and wrong very clear or

when it is clear, very easy to act on. We read the newspaper and care about the tragedies we find but discover we are too busy to do anything about them. On Sundays we sing our praises to the Lord of Heaven, and then return to the hustle and bustle leaving such thoughts behind.

Well, thank God we don't live in a universe where only the utterly just and good are rewarded; thank God it is a murkier world than that. I know that when all is said and done I am actually going to need something like the shocking approval that the master gives to that clever, resourceful, on-the-make steward. It is an approval that cannot be added up, that isn't based on how good I have been, that comes from a bounty of forgiveness and affection I can hardly imagine.

—The Rev. Samuel T. Lloyd  
Trinity Church, Boston



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ON THE SUBJECT OF  
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## LESSONS IN LOVE

**W**E MAY VERY MUCH want our relationships to be warm, healthy and loving, but it can be so frustrating! Sometimes we need some lessons in love.

While these lessons are simple, they are not easy. In fact they're pretty hard. But they work if you apply them.

**1. Resolve not to use the expression "if only."** Of all the expressions in the English language "if only" leads the list in utter futility. The more we say it, the more we feel sorry for ourselves, and the more we feel sorry for ourselves the unhappier we get. If we can learn how to be grateful for all God has given us, we'll realize there is simply no room for "if onlys."

**2. Resolve to stop complaining about our misfortunes and life situations.** Complaining gets us nowhere and will actually block our ability to love. Do the exact opposite: Think about all of the gifts we've received and all of the wonderful things God is doing for us. Let's develop an "attitude of gratitude," for this kind of positive thinking will not only help us learn how to love, but will permeate all our relationships.

**3. Resolve not to blame other people for our unhappiness.** We

are, to a great extent, totally powerless over the feelings and behavior of other people. If we spend our lives trying to control, direct, manipulate and blame others, we'll experience plenty of frustration and failure. And besides, we'll be pointing the finger in the wrong direction. Blaming others is a copout. If we are ever to learn how to love, we'll have to change ourselves.

**4. Resolve not to blame other people for our loneliness.** It's time to put a halt to self-pity. All of us are surrounded by other human beings; no one lives in a vacuum. It's not the fault of others if we haven't reached out and exercised our love to others. From now on, accept the fact that our loneliness is self-inflicted and resolve to do something about it.

**5. Resolve that if we are ever to find happiness in our relationships, avoid loneliness and self-pity, we must change ourselves.** The responsibility lies with you and me.

**6. Resolve that the way to live is a life of Christian love.** It is this kind of living that brings the benefits we want and need. See the 13th chapter of I Corinthians: The instructions are clear. Just do it!

—*The Rev. Daniel F. Miner,  
St. Barnabas on the Desert,  
Scottsdale, Arizona,  
via The Arizona Episcopalian*

## TRANSEPT TRIVIA

Match the symbols below with their saints, and give yourself extra credit if you know why the symbol represents the saint.

## SYMBOLS

- 1. a carpenter's square and a spear
- 2. flaying knives
- 3. an X-shaped cross
- 4. a chalice with a serpent wrapped around it
- 5. silver moneybags
- 6. a heart pierced by a sword
- 7. a saw

## SAINTS

- a. St. Matthew
- b. St. Thomas
- c. St. John
- d. The Blessed Virgin Mary
- e. St. James the Less
- f. St. Bartholomew
- g. St. Andrew



1. b. (Thomas was a builder of churches—the square—martyred by a spear); 2. f. (Bartholomew was flayed—skinned—alive); 3. g. (Andrew was crucified on an X—the stars in our Church flag form this symbol since he is the patron saint of Scotland where America's first bishop was consecrated); 4. c. (John the Apostle was offered poison to drink); 5. a. (Matthew—or Levi—was the treasurer for the apostles); 6. d. (Simon had said, "a sword shall pierce thy heart, also"); 7. 3. (After being thrown from a pinnacle of the temple, James was sawn asunder).

## ANSWERS

— *The Rev. Kenneth L. Fields  
Communications Officer, Diocese of Alabama*

The Episcopal Book Club is rounding out, this quarter, its forty-third year, has distributed more than three-quarters of a million "Books-at-the-Season," and has saved its members over \$500,000, and because with their help

The Anglican Digest has completed its thirty-eighth year, mailed over 10,000,000 copies to individuals, families and churches around the world, and because with their help also

Operation Passalong has sent 81,494 volumes of books about the church to missionaries and others around the world

Entirely without assistance, financial or otherwise, from any arm, agency, or diocese of the Church,

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*Who, in their exemplary desire to know more about  
their rich and sacred inheritance, have welcomed  
Episcopal Book Club selections, and*

*Who, by their increasing TADollars, have supported  
The Anglican Digest and sent the little magazine to  
their friends, and*

*Who have helped make it possible, either in person or  
by gifts, for Hillspeak to be of continuing service to  
our beloved Church,*

**WE SALUTE YOU!**



and earnestly bid your prayers, confidence,  
and support in the years that lie ahead.

# Hallowe'en!

**Q:** What is the significance of Hallowe'en, if any, in the Christian calendar?

**A:** Hallowe'en, like many Christian festivals, was a pagan observance taken over by the Church as it became the dominant religion in the known world. It was originally a Druid holy day called Samhain, a day when the barriers between the living and the dead were believed to be less distinct. Rituals in graveyards were a common occurrence on this day.

The Church, early on, saw an opportunity to reshape this pagan holiday into one that commemorated the communion of saints, both living and dead. And so, beginning in Ireland, and spreading through England and onto the European continent, a festival of All Hallows gained wide acceptance and popularity.

Christians have always held the lives of their departed sisters and brothers in high regard and from the earliest times have built altars over the tombs for the celebration of the Eucharist. (This is one reason many altars resemble a tomb.) So it was not unusual for the Church to encourage a feast which honored the lives of all her hallowed ancestors.

After the Reformation, many Christian festivals were dropped from observance. And the first Book of Common Prayer eliminated all commemoration of saints who were not mentioned in the New Testament—with the exception of the feast of All Saints.

In the current American prayer book, All Saints is one of the seven principal feasts of the Church year and one of the four days especially recommended for baptisms to occur.

For centuries, the observance of this day and its eve has included a visit to churchyards to remember the dead. It is a venerable custom that can easily be maintained.

Another custom of long standing is the reading of the names of those who have died since the last celebration of All Saints. We do this each year on the Sunday after All Saints' Day as we toll the bell once for each of those whom we love but see no longer.

—Mark Graham  
All Saints' Church, Atlanta

# GRACE

**H**EAVEN GOES BY favor, If it went by merit, you would stay out, and your dog would go in.

—Mark Twain

## A NOVEL VIEW OF HISTORY

THE LEAVES TURN color and the air turns cold and a familiar pattern unfolds that is as comfortable to us as a warm woolen coat. We remember the seasons of life as an unending line, unfolding without our help and yet irresistibly drawing us along with them into the future. Many fortunate individuals can trace their lineage through centuries, creating a continuum in which they view themselves as a valuable part. Civilized history presents itself in much the same way, a train of linear events stretching back to the beginning of recorded time, in which men and civilizations immortalize themselves by their great and nefarious deeds. Leaders and warriors, philosophers and diplomats, artisans and entrepreneurs all have struggled against impossible odds to leave their marks on time, seeking some feeling of continuity and hope for the future of the race.

Yet human history offers little reason for hope; instead, we see pain and suffering and death, one civilization using its technological cleverness to overrun another. Everywhere there is only desperate necessity, and the grand hope

for the future is that the joy that so easily escapes us can be found by those who follow. P. D. James the novelist comments on the vanity of man's search for continuity and the hollowness of life without hope in a story about a world no longer able to produce posterity:

"These assuaging satisfactions are also bittersweet reminders of the transitoriness of human joy; but when was it ever lasting? I can still find pleasure, more intellectual than sensual, in the effulgence of an Oxford spring, the blossoms in Belbroughton Road which seem lovelier every year, sunlight moving on stone walls, horse-chestnut trees in full bloom, tossing in the wind, the smell of a bean field in flower, the first snowdrops, the fragile compactness of a tulip. Pleasure need not be less keen because there will be centuries of springs to come, their blossoms unseen by human eyes, the walls will crumble, the trees die and rot, the gardens revert to weeds and grass, because all beauty will outlive the human intelligence which records, enjoys and celebrates it. I tell myself this, but do I believe it when the pleasure comes so rarely and, when it does, is so indistinguishable from pain? I can understand how the aristocrats and great landowners with no hope of posterity leave their estates untended. We can experience nothing but the present moment, live in no other second of time, and to understand this is as close as we can get to eternal life. But our minds reach back through

centuries for the reassurance of our ancestry and, without the hope of posterity, for our race if not for ourselves, without the assurance that we being dead yet live, all pleasures of the mind and senses sometimes seem to me no more than pathetic and crumbling defenses shored up against our ruins."<sup>1</sup>

Through language we can transcend time and space, mailing our thoughts to the people of the future, and communicating the concerns of our hearts to countless generations. Often the novelist can present theology better than the academician, for the grace of God is a real time event, and great truths can be communicated when people write about life and its people. Theology cannot be known fully without experience, for grace exists in actuality, not simply theory. And where grace is given, grace is required.

The scriptures speak of a great humility in recognition of the desperate condition of man and the mercy of God. It seems that most popular history may be merely filler for a more grand scheme, that of the grace of God. The simple gestures of love and kindness and mercy and faith, all of which are intangibly immeasurable, form the true fabric of history, and they are the only

treasures that will survive in eternity. The few fragments of time in which we give of ourselves to our fellows, most often in ways known only by God, is all that will remain of our history. Without the enlightenment of grace these moments of self-denial seem utterly ridiculous, which is obviously the opinion of most of humankind today. But together these acts of mercy are an invisible evidence of grace; human history is made in the heart, not the mind.

—Bruce L. Moody in *Sanctus*  
P. D. James, *The Children of Men*  
(New York: Alfred A. Knopf, 1993), p. 9.

## THE COMMUNION OF SAINTS

ETERNAL GOD, WHO never withholdest thy love from them whom thou holdest in life: Let the constant fall of thy mercies knit thy servants on earth and in paradise surely together, that we, who are even now in one Church, may come to be all of one choir, and laud thee forever; through Jesus Christ our Lord. Amen.

—taken from the collection  
After the Third Collect  
by Eric Milner-White,  
late Dean of York

## NORTHERN LIGHTS

ONE OF THE GREAT pleasures in my life is tormenting my neighbour, the Bishop of the Arctic. "Oh yes," I gleefully told him this morning when he called, "the leaves have been out for weeks!" hoping that I could conjure in his mind an image of palm trees, oleander and mint juleps. "Really, it would be nice to get out of the heat." I was embellishing the truth but I couldn't help myself, knowing that on the other end of the line, Chris was staring out at Frobisher Bay, still in mid-June being crossed by families on snowmobiles, and that the biggest trees on Baffin Island were willows an inch and a half tall.

I had been for a visit to Iqaluit the previous week (dropping in on the neighbours in this instance required thirteen hours and eight flight connections). The occasion was the consecration of the new Suffragan, Paul Idlout, 62, the first Inuk (Eskimo) to become a bishop. It takes three bishops legally to make another, and I was pinch-hitting for another northern bishop who couldn't make it at the last moment.

Owing to the expense of gath-

ering delegates from vast distances, the electoral synod, the regular synod, and the consecration are all held the same week. A seamstress stands at the ready to hem the episcopal robes to fit whoever is chosen. The other bishops of the ecclesiastical province, who must give their concurrence, wait by their phones at a prearranged time for the Archbishop's call.

Arriving just in time for the end of their diocesan synod, I donned headphones for the simultaneous translation. The world's largest diocese, the Arctic comprises eleven language groups—Chipewyan, North & South Slavey, Dogrib, Gwitchin, Cree, Inuvialuktun, Inuinaktun, English, French, and the dominant Inuktitut. The meeting concluded with the delegates spontaneously gathering around the bishop and assistant bishop-elect to lay hands on them to pray for God's continued blessing.

Iqaluit, two hundred miles south of the Arctic circle, feels like a frontier town with its buildings on stilts because of the permanent frost. Water and sewage pipes snake about the community above ground and caribou poke about secure in the knowledge that hunting is illegal within town limits. Like the rest of the

Arctic, the great majority of people are Anglican.

The community shares the characteristic strengths and problems of the North—the warmth and spiritual wholesomeness of aboriginal people, and the dislocation of accelerated cultural and economic change. The funeral of a thirteen year old suicide was held the day before the consecration. Her parents nonetheless came to the door of the cathedral the following day to support Paul as he had supported them.

At six foot two, I felt like Gulliver processing into the packed igloo-shaped building. The joy and pride of the Inuit in seeing one of their own ordained bishop was palpable, and I will always remember Paul, whose lined face bears the entire history of his people, giving the ancient apostolic blessing in the tongue of his ancestors. In him one deep has spoken to another.



The newly ordained first Inuk (Eskimo) bishop, Paul Idlout, with TAD's Canadian Correspondent, Bishop Burton, at St. Jude's Cathedral, Iqaluit. Behind them is that cathedral's famous narwhal tusk cross.



A tip for TAD readers. Bishop Burton tells us that tourism in the Arctic has fallen on hard times recently. A flying trip of the Arctic can be had relatively cheaply by purchasing an economy round-trip ticket from Boston or Ottawa to Yellowknife. With such a ticket you can lay over in as many communities as you choose for about \$40 a stop plus accommodation & meals.

## THE STORY BEHIND THE HYMN

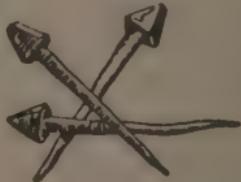
### *Just as I am, without one plea*

**C**HARLOTTE ELLIOTT (1789-1871) is a perfect representative of the Evangelical wing of the Church of England. She was granddaughter to a famous Evangelical clergyman of the Church, daughter of another, niece of two others, and all her Christian training centered on Biblical piety rather than on what she called "Puseyite errors," that is, on the emphases of the high-church Oxford Movement. Of her more than 150 hymns, the most popular remains the most familiar of all hymns, "Just as I am, without one plea." Associated as it is with evangelistic rallies and altar calls, it comes as a surprise to many Episcopalians that it was written by a devout daughter of the Church of England.

Several myths have grown up about the composition of this hymn. The facts, however, seem to be these: While she was living at Brighton her clergyman brother was trying to establish a school where at nominal cost the daughters of poor clergymen might be educated. To assist in raising

money he organized a bazaar in preparation for which all his parish were hard at work. On the opening day Miss Elliott, ill and unable to help, obsessed with her feeling of uselessness, wrote this hymn. "She gathered up in her soul the great certainties, not of her emotions but of her salvation—her Lord, His power, His promise—and deliberately set down for her own comfort the formula of her faith; restated to herself the gospel of pardon, peace and heaven."

The sale of this hymn aided the cause more than any bazaar; the title-pages of the various editions of *Hymns for the Week* contain the note, "Sold for the benefit of St. Margaret's Hall, Brighton."



The hymn was always printed beneath the text, "Him that cometh to me I will in no wise cast out" (Jn 6:37). This was warrant for the opening phrase of each stanza, "Just as I am." Acceptance of Christ for no preparation, no endeavor to make one's self worthy; "to rid my soul of one dark

blot" absolute surrender is all that is needed. The price paid by Christ covers all possible sins. The successive stanzas mention some of the limitations and failures of which the soul is conscious: conflicts, doubts, fears, poverty of accomplishment, wretchedness, spiritual blindness; then enumerate the opposites that are found in Christ and may be had by surrender: sight, riches, healing of the mind, welcome, pardon, cleansing, relief. The contemplation of these contrasts drives one's will into action—"O Lamb of God, I come."

—Taddled

## "RUBRIC"

A YOUNG FRESHMAN OFTEN served as the acolyte in the Campus Chapel. During one service, he forgot to bring out all the things necessary for the Consecration of the Sacrament. Unnoticed, he slipped away to retrieve them, but was unable to return before the priest needed him. The priest looked left and right, then out towards the congregation, "Neil?" he said with a frown. Immediately the congregation dropped on their knees in prayer.

—Taddled

## THE SAINTS

"PUT RIGHT OUT of your head the idea that these are only fancy ways of saying that Christians are to read what Christ said and try to carry it out—as a man may read what Plato or Marx said and try to carry it out. They mean something much more than that. They mean that a real Person, Christ, here and now, in that very room where you are saying your prayers, is doing things to you. It is not a question of a good man who died two thousand years ago. It is a living Man, still as much a man as you, and still as much God as He was when He created the world, really coming and interfering with your very self; killing the old natural self in you and replacing it with the kind of self He has. At first, only for moments. Then for longer periods. Finally, if all goes well, turning you permanently into a different sort of thing; into a new little Christ, a being which, in its own small way, has the same kind of life as God; which shares in His power, joy, knowledge and eternity." *Mere Christianity*, bk. IV, chap. 7, p. 164.

—C. S. Lewis  
Taddled from St. John's Church  
Moultrie, Georgia



THOSE TAD readers who have visited Hillspeak in times past will find quite a change in its appearance when they next come calling.

The bell tower to the west of the Records Room, joined to the Big Red Barn, is gone. The "bells" have been moved atop what appears to be a scaled down replica of the Big Red Barn. A second story has been added to the Records Room and that has been capped with a mansard-like roof which duplicates the one so familiar to Hillspeak visitors over the years. The effect as one drives up Walker Road is that of twin barns.

We have long needed additional space in the Barn. Despite its apparently ample dimensions and four levels, it has been chock-a-block with people and equipment. In the interval between the delivery of TAD and its being mailed to the four corners, for instance, one walks sideways through the basement, squeezing in between TADs on pallets as delivered and TADs in postal trays ready for mailing.

Our Chief Address Changer is surrounded (closely) on three sides by Pass Along books. Our

Posting Clerk sits out in the middle of a room, guarded only by Gray Cat, to do her demanding job of posting contributions and memberships to the correct persons.

The General Manager occupies the sacristy and the vesting table has been moved out into the main office. For officiants to get to the chapel for services they must pass through his office.

In the Records Room the clerks who work with EBC, TAB and EBC are almost sitting in each others' laps. And those who are responding to telephone queries and orders must vie with the hub-bub of addressing, tabbing and labeling machines. At one end of this "boiler room," the Assistant Manager attempts to keep up with the continuing changes in postal regulations and processes, often written in language difficult to comprehend on even "a clear day."

The new space will restore the sacristy to its rightful place beside the chapel; will give the General Manager and the Assistant Manager offices in which they can work—and think and plan. It will let the Chief Address Changer change addresses without having

to compete with Pass Along browsers (and vice versa), and will provide the Posting Clerk a quiet place where she will not have to depend upon Gray Cat to maintain decorum.

When The Anglican Digest or the "book-at-the-season" is being prepared for mailing there will be the usual hub-bub, but it will occur on the first floor of the Records Room while the records clerks work on the floor above in blissful quiet.

And the Trustees' Warden? He will continue to cogitate, elucidate (and occasionally procrastinate) in his back corner office with its picture window view of Deer Valley and Pond Mountain.

Come see our changes.

—The Trustees' Warden



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*Writer/Parish priest* *Author/Christian educator*  
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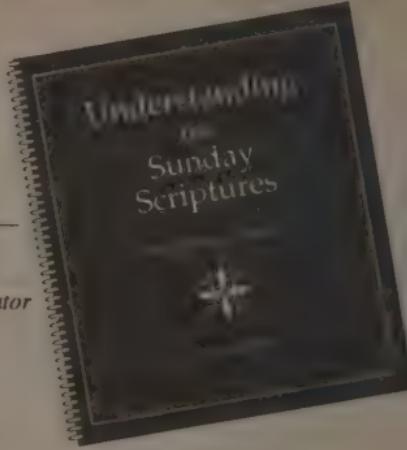
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TAD

# AND IN ALL PLACES

◆ **RESPONSE TO CHURCH BURNINGS** in Alabama was swift and sure from the Episcopal Diocese of Alabama. Thousands of dollars have been collected by parishes, together with diocesan contributions, for the rebuilding of churches in the southern part of Alabama.

◆ **600 PEOPLE** gathered in June on the Village Green on Governors Island for The Seamen's Church Institute's 19th Annual Awards Dinner, a benefit which raised a record-breaking \$100,000 for the Institute.

◆ **THE ANGLICAN DIGEST** now goes to 110 countries with the addition of Nevis in the East Caribbean, thus expanding our world-wide mission.

◆ **ON SUNDAY JULY 7**, the Cathedral Church of St. Luke and St. Paul, Charleston, South Carolina gave tribute to The Citadel, The Military College of South Carolina, in the context of the recent Supreme Court decision affecting admissions' policy. Recommitment to faithfulness in guarding and upholding the essence of The Citadel's tradition in the context of social change was offered.

◆ **MAKES THE HEART SAD:** The Children's Zoo in New York's Central Park has to get rid of sculptures of Noah's Ark and Jonah's Wale since they are religious.

◆ **A SHORTAGE OF PRIESTS** is looming in the Church of England. Three theological colleges have recently closed and there has been an unexpected drop in the number of candidates.

◆ **A MOVE TO UNITE** most of Scotland's Protestant churches (including the Scottish Episcopal Church) is underway with a target date of 1998. Still to be tackled is the thorny issue of the historic episcopate. In other ecumenical news, a recent declaration between the Church of England and the Evangelical Church in Germany did not provide for interchangeability of ministers because the German church has not retained the apostolic succession.

◆ **AFTER A FIRE** in 1886 toppled the tower of St. Peter's Church, Salisbury, Maryland, its damaged bell was loaned to the county courthouse. Now St. Peter's has requested its return and the county council has agreed.

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• **THE PROVOST OF CHELMSFORD**, the Very Rev. John Henry Moses, has been appointed Dean of St. Paul's Cathedral, London.

• **WANT TO RESEARCH AMERICAN LIFE** through the Episcopal Church? The duPont Library of the University of the South, Sewanee, Tennessee, is in the midst of a two-year, specially funded grant project to microfilm all diocesan and jurisdictional journals 1789-1950. About 6,000 volumes will be preserved in this way.

• **AN ANGLICAN SHRINE** in eastern England is continuing with "business as usual" despite announcements by the head of its governing board and a fellow board member that they are to sever their ties with the Shrine of Our Lady of Walsingham since they are becoming Roman Catholics. About 100,000 people a year visit the shrine built in 1931 on the site of a medieval priory.

• **PARISHIONERS** in Motherwell (Diocese of Port Elizabeth, Southern Africa) were not happy about the influence of a shebeen or "joint" in the life of their community. They pressured the owner to close and they bought it and

have turned it into an Anglican Church.

• **THE OPENING EUCHARIST** for the Church Periodical Club's 1997 Triennial meeting was held in Washington Memorial Chapel, Valley Forge, in July.

• **THE CHURCH OF ENGLAND'S** Church Commissioners, who lost £800 million—more than a quarter of the Church's assets—in property speculation, have turned the tables on their critics by winning most of it back. The funds provide for pay, pensions and housing of English clergy.

• **SCARLETT**, the hero cat of Long Island who gained national publicity for rescuing her five kittens from a fire, attended the Blessing of the Animals at All Saints' Church in Great Neck.

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• WHEN THE REV. MARTIN PARSONS and his wife Emily celebrated their diamond wedding anniversary with Evening Prayer in their parish church in Derby it was very much a family affair. The service was read by their younger son who is Precentor of Derby Cathedral. The organ was played by their older son, who is Chaplain at Bruton School, the preacher was their son-in-law, the former bishop of Peru & Bolivia, and the lessons were read by their daughter.

• WHEN THE LIGHTS WENT OUT before the late service at St. Peter's Church, Ladue, Missouri, one Sunday this spring, the rector's sermon was still in the computer, unable to be printed because of the outage. When informed of this, the congregation applauded! The organist rescued the day by playing the hymns on a piano instead of the pipe organ.

• THE NATIONAL EPISCOPAL AIDS COALITION, the nation's oldest and largest religious AIDS network, is sponsoring a National Retreat October 10-13 in Washington. Information available from NEAC at 202-628-6628, fax 202-628-1127.

• MAKES THE HEART GLAD to read that the 1662

Book of Common Prayer is now available on CD-Rom to permit it to be used for service-sheets for given times of the year and specific occasions. "I think that Thomas Cranmer would be fired with enthusiasm to know that 'his' Prayer Book has become a computer package," announced the vice-chairman of the (English) Prayer Book Society.

• HOPES TO RESTORE CUTTINGTON COLLEGE have been dashed by new fighting in Liberia. The Episcopal school was an early casualty of that country's brutal civil war.

• MAKES THE HEART SAD to read the response of an interviewer in the mission department of the national church to a volunteer who stated his desire to work in foreign missions: "Why would you want to do that? They already have a religion. They're Buddhists." (*The Living Church*)

• CONGRATULATIONS to St. Luke's Church, Attica, New York, for their "leap of faith" in building a new church and parish hall thus greatly improving their facilities for worship, education, and outreach.



• LATVIAN LUTHERANS have postponed signing the Porvoo Declaration with the Church of England and the Baltic and Nordic Lutheran churches because of their unhappiness with the Thirty-Nine Articles of Religion. And in the U.S., negative comments on the proposed Lutheran Episcopal Concordat are coming from disgruntled Lutherans over the exemption of Episcopal ordinands from subscribing to the Augsburg Confession.

• CHORISTERS from all parts of Canada gathered at Christ Church Cathedral, Ottawa, to mark the 100th anniversary of that diocese, singing a specially composed setting for the Communion Service, the *Missa canadensis*, by Frances Macdonnell.

• DID YOU KNOW that there are two Anglican congregations in Ethiopia? St. Matthew's, Addis Ababa, and one in a Sudanese refugee camp in western Ethiopia.

• NO CRUMBS UNDER THY TABLE? Plastic mini-cartons containing individual portions of bread and wine are being marketed by Compak Corporation. Selling at a rate of 25 million sets a month, the move has also garnered criticism as "an irreverent fast-food approach."

• PRINCE CHARLES maintained local custom during a recent visit to Fredericton Cathedral in New Brunswick, Canada, by signing a Bible presented to the cathedral by Edward VII.

• A TIP OF THE BIRETTA to the Church of the Redeemer, Rockport, Ontario, celebrating its 100th anniversary, and to the Primate of Canada, the Most Rev. Michael Peers, as he observes his tenth anniversary in that office.



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◆ QUEEN ELIZABETH II has barred Roman Catholics from hearing Mass at the Tower of London. The interdict follows the discovery that a group dedicated to the veneration of the 16th century Catholic martyr St. John Fisher had been celebrating Mass in St. Peter ad Vincula, which is a Chapel Royal. It was also noted that the Queen, who swore at her coronation to maintain the Protestant reformed religion established by law, is known to favor Prayer Book Matins over the elaborate rituals of the High Church wing of the Church of England.

◆ AND, FINALLY, from *Easy on the Alleluias*, Harry by the Rev. J. Stephen Hines comes the story of a priest who sending a telegram to a bride on her wedding day, quoted I John IV:18: "There is no fear in love; but perfect love casts out fear." Unfortunately, the telegraph clerk left out the "I" turning it into a reference not to the First Epistle of St. John, but to the Gospel according to St. John. The bride therefore received the following message: "He whom you now have is not your husband."

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# Deaths

† **THE RT. REV. VICARS HEDLEY ROYRAFT SHORT**, 82, Ninth Bishop of Saskatchewan, at Prince Albert. A persuasive theological voice in the Canadian Church for 50 years, Bishop Short helped revise the 1918 Book of Common Prayer (published 1962), and to edit the 1970 Hymn Book and the 1985 Book of Alternative Liturgies.

† **THE REV. CANON ALLEN S. BOLINGER**, 68, rector emeritus of Grace Church, Haddonfield, New Jersey, Korean War Army veteran and community leader, with burial from Grace Church.

† **THE REV. CANON DONALD CHASSEIS**, ordained in 1957, the former Archdeacon of Metlakatla in the Diocese of Caledonia (Northern British Columbia) in recent years served in the Diocese of New Westminster (Vancouver).

† **THE REV. DONALD L. GARFIELD**, 71, noted rector of St. Mary the Virgin, New York City, 1965-1978, with burial

from Grace & St. Peter's Church, Baltimore, where he served as associate for the past 15 years.

† **THE REV. JAMES WALTER GARRARD**, 70, rector emeritus of St. Stephen's Church, Sherman, Texas, World War II veteran and committed pastoral worker, with burial from St. Stephen's.

† **THE REV. CLIFFORD R. OTT**, 78, retired rector of St. Mary's, Nebraska City, Nebraska, who served parishes in Minnesota and North Dakota.

† **THE REV. ARTHUR PHILIP MARTIN RIGG**, 88, retired priest of the Diocese of Washington and veteran of World War II, who served parishes in Virginia and Maryland before retiring in 1972.

† **THE REV. ALTON H. STIVERS**, 68, who served parishes in New York, Brazil, and Belize, with burial from Trinity Church, Geneva, New York.

† **MOTHER IRENE**, 96, sister of the Order of St. Anne and first principal of St. Anne's School, Denver, where she served for 42 years. She was the last surviving member of the Denver chapter of her order.

† **SISTER MARY ALICE, SSM**, 87, who celebrated her 50th anniversary of life profession in 1992 and who served in mission houses in New York, New Jersey, Haiti, and Montreal as well as Grace Church, Utica, N.Y. 1948-1964, with burial from the convent chapel.

† **DEACONESS MARIE BERRELL**, faithful Churchwoman and youth worker, with burial from St. Alban's, Sun City, Arizona.

† **MRS. MARANGO MARGARET BANDA**, MP in northern Malawi and well known Mother's Union leader.

† **ELSIE DUTEMPLE CROOKER**, 97, of West Warwick, Rhode Island, upstanding Churchwoman, supporter and friend of Hillspeak, and veteran of the Women's Service Corps in World War I, with burial from Trinity Church, St. Augustine, Florida, her winter residence.

† **STELLA B. ELLIOTT**, 66, wife of the Ven. Norman H. V. Elliott, Diocese of Alaska. She had served in the Finance Department of the National Church at 281 Fourth Avenue, and was missionary secretary and treasurer of the Diocese of Alaska in the mid 1950s.

† **MARK EMORY GRAHAM**, 38, member of the Vergers Guild of the Episcopal Church and head verger of All Saints', Atlanta. Mr. Graham served as verger at Coventry Cathedral in England before moving to the United States, and was the author of the article on page 43 of this issue of the Digest.

† **HELEN ORWIG HINES**, 85, wife of the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church 1965-1974, Mrs. Hines served with her husband in parishes in Missouri, Georgia, and Texas before his consecration to the Episcopate in 1945.

† **COLIN SAPSFORD**, Director of Music for 44 years (from 1936-1980) at Christ Church, St. Laurence, Sydney, Australia, with burial from that parish.



*Teach us Good Lord,  
to serve Thee  
as Thou deservest.*



From our Home Parish . . .

## EVANGELISM vs. EVANGELICALISM

TALKING UP "EVANGELISM" in the Episcopal Church and talking up "evangelism" in other sectors of the Anglican Communion are two very different things. "Evangelism," or the winning of persons on the outside of faith in Christ to faith in Christ, is in North America a word still freighted with fundamentalist associations. As a concept, it wars against a considerable body of Episcopal self-understanding.

This is not so in East Africa and Singapore, nor in southern South America, New South Wales, and South London. It is because of the long-standing presence in those areas of Anglican "Evangelicals," the direct heirs of Charles Simeon, Henry Venn, and Max Warren.

Anglican Evangelicals, as a body, are generally committed to theological principles which produce the fruit of a zeal for "evangelism." The concept of evangelism is larger than the school of thought known as "evangelicalism," but it also has been a natural development in how evangelicals see themselves.

Can a Church like ours, in which the original Evangelical body died out in the 1880s (but for the much more recent charismatic renewal and the influence of some English Evangelicals on our Church) ever come to grips with the "practice of the presence" of evangelism, in its usual meaning?

Let's put it positively. Three cheers for "Catholics" in the Church who do not fear the Word. They are many. Three cheers for "Evangelicals" who evangelize but not simply by accepting the formats and vocabulary of free-church evangelicals. And six cheers for "Liberals" who see in Christ the most attractive person of all time, the One for others.

Or, shall we settle for a "remnant church," with exceptions?



—The Very Rev. Paul F. M. Zahl  
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Photo by Mr. Ben May

